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Satipatthana

KĀYAGATĀSATI VAGGA
SUTRA
{EXCERPTS}
AN 1.563-574

563. Even as one who encompasses with his mind the mighty ocean includes thereby all the rivulets that run into the ocean; just so, O monks, whoever develops and cultivates mindfulness directed to the body includes thereby all the wholesome states that partake of supreme knowledge.

564. One thing, O monks, if developed and cultivated, leads to a strong sense of urgency. What is that one thing? It is mindfulness directed to the body. This one thing, O monks, if developed and cultivated, leads to a strong sense of urgency.

565. One thing, O monks, if

developed and cultivated, leads to great benefit. What is that one thing? It is mindfulness directed to the body. This one thing, O monks, if developed and cultivated, leads to great benefit.

566. One thing, O monks, if developed and cultivated, leads to great security from bondage. What is that one thing? It is mindfulness directed to the body. This one thing, O monks, if developed and cultivated, leads to great security from bondage.

567. One thing, O monks, if developed and cultivated, leads to mindfulness and clear comprehension. What is that one thing? It is mindfulness directed to the body. This one thing, O monks,

if developed and cultivated, leads to mindfulness and clear comprehension.

568. One thing, O monks, if developed and cultivated, leads to the attainment of vision and knowledge. What is that one thing? It is mindfulness directed to the body. This one thing, O monks, if developed and cultivated, leads to the attainment of vision and knowledge.

569. One thing, O monks, if developed and cultivated, leads to a pleasant dwelling in this very life. What is that one thing? It is mindfulness directed to the body. This one thing, O monks, if developed and cultivated, leads to a pleasant dwelling in this very life.

570. One thing, O monks, if developed and cultivated, leads to the realisation of the fruit of knowledge and liberation. What is that one thing? It is mindfulness directed to the body. This one thing, O monks, if developed and cultivated, leads to the realisation of the fruit of knowledge and liberation.

571. If one thing, O monks, is developed and cultivated, the body is calmed, the mind is calmed, discursive thoughts are quietened, and all wholesome states that partake of supreme knowledge reach fullness of development. What is that one thing? It is mindfulness directed to the body. If this one thing, O monks, is developed and cultivated, the body is calmed, the mind is

calmed, discursive thoughts are quietened, and all wholesome states that partake of supreme knowledge reach fullness of development.

574. If one thing, O monks, is developed and cultivated, ignorance is abandoned, supreme knowledge arises, delusion of self is given up, the underlying tendencies are eliminated, and the fetters are discarded. What is that one thing? It is mindfulness directed to the body. If this one thing, O monks, is developed and cultivated, ignorance is abandoned, supreme knowledge arises, delusion of self is given up, the underlying tendencies are eliminated, and the fetters are discarded.

*Mindfulness Immersed in
the Body
Kāyagatā-sati
Sutta (MN 119)*

I have heard that on one occasion the Blessed One was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Now at that time a large number of monks, after the meal, on returning from their alms round, had gathered at the meeting hall when this discussion arose: “Isn’t it amazing, friends! Isn’t it astounding!—the extent to which mindfulness immersed in the body, when developed & pursued, is said by the Blessed One who knows, who sees—the worthy one, rightly self-awakened—to be of great fruit & great benefit.” And this discussion came to no conclusion.

Then the Blessed One, emerging from his seclusion in the evening, went to the meeting hall and, on arrival, sat down on a seat made ready. As he was sitting there, he addressed the monks: “For what topic are you gathered together here? And what was the discussion that came to no conclusion?”

“Just now, lord, after the meal, on returning from our alms round, we gathered at the meeting hall when this discussion arose: ‘Isn’t it amazing, friends! Isn’t it astounding!—the extent to which

mindfulness immersed in the body, when developed & pursued, is said by the Blessed One who knows, who sees—worthy & rightly self-awakened—to be of great fruit & great benefit.’ This was the discussion that had come to no conclusion when the Blessed One arrived.”

(The Blessed One said:) “And how is mindfulness immersed in the body developed, how is it pursued, so as to be of great fruit & great benefit?

“There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—sits down folding his legs crosswise, holding his body erect and establishing mindfulness to the fore. Always mindful, he breathes in; mindful he breathes out.¹

Breathing in long, he discerns, ‘I am breathing in long’; or breathing out long, he discerns, ‘I am breathing out long.’ Or breathing in short, he discerns, ‘I am breathing in short’; or breathing out short, he discerns, ‘I am breathing out short.’ He trains himself, ‘I will breathe in sensitive to the entire body.’ He trains himself, ‘I will breathe out sensitive to the entire body.’ He trains himself, ‘I will breathe in calming

bodily fabrication.’ He trains himself, ‘I will breathe out calming bodily fabrication.’ And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & concentrated. This is how a monk develops mindfulness immersed in the body.

“And further, when walking, the monk discerns, ‘I am walking.’ When standing, he discerns, ‘I am standing.’ When sitting, he discerns, ‘I am sitting.’ When lying down, he discerns, ‘I am lying down.’ Or however his body is disposed, that is how he discerns it. And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & concentrated. This is how a monk develops mindfulness immersed in the body.

“And further, when going forward & returning, he makes himself fully alert; when looking toward & looking away... when bending & extending his limbs... when carrying his outer cloak, his upper robe, & his bowl... when eating, drinking,

chewing, & savoring... when urinating & defecating... when walking, standing, sitting, falling asleep, waking up, talking, & remaining silent, he makes himself fully alert. And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & concentrated. This is how a monk develops mindfulness immersed in the body.

“And further, the monk reflects on this very body from the soles of the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of unclean things: ‘In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.’ Just as if a sack with openings at both ends were full of various kinds of grain—wheat, rice, mung beans, kidney beans, sesame seeds, husked rice—and a man with good eyesight, pouring it out, were to reflect, ‘This is wheat. This is rice. These

are mung beans. These are kidney beans. These are sesame seeds. This is husked rice'; in the same way, the monk reflects on this very body from the soles of the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of unclean things: 'In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.' And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & concentrated. This is how a monk develops mindfulness immersed in the body.

“And further, the monk contemplates this very body—however it stands, however it is disposed—in terms of properties: 'In this body there is the earth property, the liquid property, the fire property, & the wind property.' Just as a dexterous butcher or his apprentice, having killed a cow, would sit at a crossroads cutting it up into pieces, the

monk contemplates this very body—however it stands, however it is disposed—in terms of properties: ‘In this body there is the earth property, the liquid property, the fire property, & the wind property.’ And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & concentrated. This is how a monk develops mindfulness immersed in the body.

“And further, as if he were to see a corpse cast away in a charnel ground—one day, two days, three days dead—bloated, livid, & festering, he applies it to this very body, ‘This body, too: Such is its nature, such is its future, such its unavoidable fate’...

“Or again, as if he were to see a corpse cast away in a charnel ground, picked at by crows, vultures, & hawks, by dogs, hyenas, & various other creatures... a skeleton smeared with flesh & blood, connected with tendons... a fleshless skeleton smeared with blood, connected with tendons... a skeleton without flesh or blood, connected with tendons... bones detached from their

tendons, scattered in all directions—here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a hip bone, there a back bone, here a rib, there a chest bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth, here a skull... the bones whitened, somewhat like the color of shells... piled up, more than a year old... decomposed into a powder: He applies it to this very body, ‘This body, too: Such is its nature, such is its future, such its unavoidable fate.’

“And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & concentrated. This is how a monk develops mindfulness immersed in the body.

The Four Jhānas

“And further, quite secluded from sensuality, secluded from unskillful qualities, he enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. He permeates & pervades, suffuses & fills this very body with the

rapture & pleasure born of seclusion. Just as if a dexterous bathman or bathman's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again & again with water, so that his ball of bath powder—saturated, moisture-laden, permeated within & without—would nevertheless not drip; even so, the monk permeates... this very body² with the rapture & pleasure born of seclusion. There is nothing of his entire body unpervaded by rapture & pleasure born of seclusion. And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & concentrated. This is how a monk develops mindfulness immersed in the body.

“Then, with the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. He permeates & pervades, suffuses & fills this very body with the rapture & pleasure born of concentration. Just like a lake with spring-

water welling up from within, having no inflow from the east, west, north, or south, and with the skies supplying abundant showers time & again,³ so that the cool fount of water welling up from within the lake would permeate & pervade, suffuse & fill it with cool waters, there being no part of the lake unpervaded by the cool waters; even so, the monk permeates... this very body with the rapture & pleasure born of concentration. There is nothing of his entire body unpervaded by rapture & pleasure born of concentration. And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & concentrated. This is how a monk develops mindfulness immersed in the body.

“Then, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, ‘Equanimous & mindful, he has a pleasant abiding.’ He permeates & pervades, suffuses & fills this very body with the pleasure divested of rapture. Just as in a lotus pond, some of the lotuses, born &

growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated & pervaded, suffused & filled with cool water from their roots to their tips, and nothing of those lotuses would be unpervaded with cool water; even so, the monk permeates... this very body with the pleasure divested of rapture. There is nothing of his entire body unpervaded with pleasure divested of rapture. And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & concentrated. This is how a monk develops mindfulness immersed in the body.

“Then, with the abandoning of pleasure & pain—as with the earlier disappearance of joys & distresses—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither-pleasure-nor-pain. He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating the body with

a pure, bright awareness. There is nothing of his entire body unpervaded by pure, bright awareness. And as he remains thus heedful, ardent, & resolute, any memories & resolves related to the household life are abandoned, and with their abandoning his mind gathers & settles inwardly, grows unified & concentrated. This is how a monk develops mindfulness immersed in the body.

Fullness of Mind

“Monks, whoever develops & pursues mindfulness immersed in the body encompasses whatever skillful qualities are on the side of clear knowing. Just as whoever pervades the great ocean with his awareness encompasses whatever rivulets flow down into the ocean, in the same way, whoever develops & pursues mindfulness immersed in the body encompasses whatever skillful qualities are on the side of clear knowing.

“In whomever mindfulness immersed in the body is not developed, not pursued, Māra gains entry, Māra gains a foothold.

“Suppose that a man were to throw a heavy stone ball into a pile of wet clay.

What do you think, monks? Would the heavy stone ball gain entry into the pile of wet clay?"

"Yes, lord."

"In the same way, in whomever mindfulness immersed in the body is not developed, not pursued, Māra gains entry, Māra gains a foothold.

"Now, suppose that there were a dry, sapless piece of timber, and a man were to come along with an upper fire-stick, thinking, 'I'll light a fire. I'll produce heat.' What do you think? Would he be able to light a fire and produce heat by rubbing the upper fire-stick in the dry, sapless piece of timber?"

"Yes, lord."

"In the same way, in whomever mindfulness immersed in the body is not developed, not pursued, Māra gains entry, Māra gains a foothold.

"Now, suppose that there were an empty, hollow water-pot set on a stand, and a man were to come along carrying a load of water. What do you think—would he get a place to put his water?"

“Yes, lord.”

“In the same way, in whomever mindfulness immersed in the body is not developed, not pursued, Māra gains entry, Māra gains a foothold.

“Now, in whomever mindfulness immersed in the body is developed, is pursued, Māra gains no entry, Māra gains no foothold. Suppose that a man were to throw a ball of string against a door panel made entirely of heartwood. What do you think? Would that light ball of string gain entry into that door panel made entirely of heartwood?”

“No, lord.”

“In the same way, in whomever mindfulness immersed in the body is developed, is pursued, Māra gains no entry, Māra gains no foothold.

“Now, suppose that there were a wet, sappy piece of timber, and a man were to come along with an upper fire-stick, thinking, ‘I’ll light a fire. I’ll produce heat.’ What do you think? Would he be able to light a fire and produce heat by rubbing the upper fire-stick in the wet, sappy piece of timber?”

“No, lord.”

“In the same way, in whomever mindfulness immersed in the body is developed, is pursued, Māra gains no entry, Māra gains no foothold.

“Now, suppose that there were a water-pot set on a stand, full of water up to the brim so that crows could drink out of it, and a man were to come along carrying a load of water. What do you think? Would he get a place to put his water?”

“No, lord.”

“In the same way, in whomever mindfulness immersed in the body is developed, is pursued, Māra gains no entry, Māra gains no foothold.

An Opening to the Higher Knowledges

“When anyone has developed & pursued mindfulness immersed in the body, then whichever of the six higher knowledges he turns his mind to know & realize, he can witness them for himself whenever there is an opening.

“Suppose that there were a water jar, set on a stand, brimful of water so that a crow could drink from it. If a strong man were to tip it in any way at all, would water spill out?”

“Yes, lord.”

“In the same way, when anyone has developed & pursued mindfulness immersed in the body, then whichever of the six higher knowledges he turns his mind to know & realize, he can witness them for himself whenever there is an opening.

“Suppose there were a rectangular water tank—set on level ground, bounded by dikes—brimful of water so that a crow could drink from it. If a strong man were to loosen the dikes anywhere at all, would water spill out?”

“Yes, lord.”

“In the same way, when anyone has developed & pursued mindfulness immersed in the body, then whichever of the six higher knowledges he turns his mind to know & realize, he can witness them for himself whenever there is an opening.

“Suppose there were a chariot on level ground at four crossroads, harnessed to

thoroughbreds, waiting with whips lying ready, so that a dexterous driver, a trainer of tamable horses, might mount and—taking the reins with his left hand and the whip with his right—drive out & back, to whatever place & by whichever road he liked; in the same way, when anyone has developed & pursued mindfulness immersed in the body, then whichever of the six higher knowledges he turns his mind to know & realize, he can witness them for himself whenever there is an opening.

Ten Benefits

“Monks, for one in whom mindfulness immersed in the body is cultivated, developed, pursued, given a means of transport, given a grounding, steadied, consolidated, & well-undertaken, ten benefits can be expected. Which ten?

“[1] He conquers displeasure & delight, and displeasure does not conquer him. He remains victorious over any displeasure that has arisen.

“[2] He conquers fear & dread, and fear & dread do not conquer him. He remains

victorious over any fear & dread that have arisen.

“[3] He is resistant to cold, heat, hunger, thirst, the touch of gadflies & mosquitoes, wind & sun & creeping things; to abusive, hurtful language; he is the sort that can endure bodily feelings that, when they arise, are painful, sharp, stabbing, fierce, distasteful, disagreeable, deadly.

“[4] He can attain at will, without trouble or difficulty, the four jhānas—heightened mental states providing a pleasant abiding in the here & now.

“[5] He wields manifold supranormal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, & mountains as if through space. He dives in & out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting cross-legged he flies through the air like a winged bird. With his hand he touches & strokes even the sun & moon, so mighty & powerful. He exercises influence with his body even as far as the Brahmā worlds.

“[6] He hears—by means of the divine ear-element, purified & surpassing the human—both kinds of sounds: divine & human, whether near or far.

“[7] He knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as ‘a mind with passion,’ and a mind without passion as ‘a mind without passion.’ He discerns a mind with aversion as ‘a mind with aversion,’ and a mind without aversion as ‘a mind without aversion.’ He discerns a mind with delusion as ‘a mind with delusion,’ and a mind without delusion as ‘a mind without delusion.’ He discerns a restricted mind as ‘a restricted mind,’ and a scattered mind as ‘a scattered mind.’ He discerns an enlarged mind as ‘an enlarged mind,’ and an unenlarged mind as ‘an unenlarged mind.’ He discerns a surpassed mind [one that is not at the most excellent level] as ‘a surpassed mind,’ and an unsurpassed mind as ‘an unsurpassed mind.’ He discerns a concentrated mind as ‘a concentrated mind,’ and an unconcentrated mind as ‘an unconcentrated mind.’ He discerns a

released mind as ‘a released mind,’ and an unreleased mind as ‘an unreleased mind.’

“[8] He recollects his manifold past lives [lit: previous homes], i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion, (recollecting,) ‘There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.’ Thus he remembers his manifold past lives in their modes & details.

“[9] He sees—by means of the divine eye, purified & surpassing the human—beings passing away & re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: ‘These beings—who were endowed with bad

conduct of body, speech, & mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views—with the break-up of the body, after death, have re-appeared in a plane of deprivation, a bad destination, a lower realm, hell. But these beings—who were endowed with good conduct of body, speech, & mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views—with the break-up of the body, after death, have re-appeared in the good destination, a heavenly world.’ Thus—by means of the divine eye, purified & surpassing the human—he sees beings passing away & re-appearing, and he discerns how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma.

“[10] Through the ending of effluents, he remains in the effluent-free awareness-release & discernment-release, having known and realized them for himself right in the here & now.

“Monks, for one in whom mindfulness immersed in the body is cultivated, developed, pursued, given a means of

transport, given a grounding, steadied, consolidated, & well-undertaken, these ten benefits can be expected.”

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One’s words.

*The Establishing of
Mindfulness Discourse
Satipaṭṭhāna Sutta (MN 10)*

I have heard that on one occasion the Blessed One was staying among the Kurus. Now there is a town of the Kurus called Kammāsadhamma. There the Blessed One addressed the monks, “Monks.”

“Lord,” the monks responded to him.

The Blessed One said: “This is the direct path¹ for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of unbinding—in other words, the four establishing of mindfulness. Which four?

“There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings... mind... mental qualities in & of themselves—ardent,² alert,³ & mindful⁴—subduing greed & distress with reference to the world.⁵

A. Body

“And how does a monk remain focused on the body in & of itself?

[1] “There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—sits down folding his legs crosswise, holding his body erect and establishing mindfulness to the fore.⁶ Always mindful, he breathes in; mindful he breathes out.

“Breathing in long, he discerns, ‘I am breathing in long’; or breathing out long, he discerns, ‘I am breathing out long.’ Or breathing in short, he discerns, ‘I am breathing in short’; or breathing out short, he discerns, ‘I am breathing out short.’ He trains himself, ‘I will breathe in sensitive to the entire body’;⁷ he trains himself, ‘I will breathe out sensitive to the entire body.’ He trains himself, ‘I will breathe in calming bodily fabrication’;⁸ he trains himself, ‘I will breathe out calming bodily fabrication.’ Just as a dexterous turner or his apprentice, when making a long turn, discerns, ‘I am making a long turn,’ or when making a short turn discerns, ‘I am making a short turn’; in the same way the monk, when breathing in long, discerns, ‘I am breathing in long’; or breathing out long, he discerns, ‘I am breathing out long.’ ... He trains himself, ‘I will breathe in calming bodily fabrication’;

he trains himself, ‘I will breathe out calming bodily fabrication.’

“In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that ‘There is a body’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[2] “And further, when walking, the monk discerns, ‘I am walking.’ When standing, he discerns, ‘I am standing.’ When sitting, he discerns, ‘I am sitting.’ When lying down, he discerns, ‘I am lying down.’ Or however his body is disposed, that is how he discerns it.

“In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both

internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that ‘There is a body’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[3] “And further, when going forward & returning, he makes himself fully alert; when looking toward & looking away... when flexing & extending his limbs... when carrying his outer cloak, his upper robe, & his bowl... when eating, drinking, chewing, & savoring... when urinating & defecating... when walking, standing, sitting, falling asleep, waking up, talking, & remaining silent, he makes himself fully alert.

“In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of

itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that ‘There is a body’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[4] “And further... just as if a sack with openings at both ends were full of various kinds of grain—wheat, rice, mung beans, kidney beans, sesame seeds, husked rice—and a man with good eyesight, pouring it out, were to reflect, ‘This is wheat. This is rice. These are mung beans. These are kidney beans. These are sesame seeds. This is husked rice,’ in the same way, the monk reflects on this very body from the soles of the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of unclean things: ‘In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen,

lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.’

“In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that ‘There is a body’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[5] “And further... just as a dexterous butcher or his apprentice, having killed a cow, would sit at a crossroads cutting it up into pieces, the monk reflects on this very body—however it stands, however it is disposed—in terms of properties: ‘In this body there is the earth property, the liquid

property, the fire property, & the wind property.’⁹

“In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that ‘There is a body’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[6] “And further, as if he were to see a corpse cast away in a charnel ground—one day, two days, three days dead—bloated, livid, & festering, he applies it to this very body, ‘This body, too: Such is its nature, such is its future, such its unavoidable fate.’

“In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of

itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that ‘There is a body’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

“Or again, as if he were to see a corpse cast away in a charnel ground, being chewed by crows, being chewed by vultures, being chewed by hawks, being chewed by dogs, being chewed by hyenas, being chewed by various other creatures... a skeleton smeared with flesh & blood, connected with tendons... a fleshless skeleton smeared with blood, connected with tendons... a skeleton without flesh or blood, connected with tendons... bones detached from their tendons, scattered in all directions—here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a hip bone, there a back bone, here a rib, there a chest bone, here a shoulder bone, there a neck

bone, here a jaw bone, there a tooth, here a skull... the bones whitened, somewhat like the color of shells... the bones piled up, more than a year old... the bones decomposed into a powder: He applies it to this very body, 'This body, too: Such is its nature, such is its future, such its unavoidable fate.'

"In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that 'There is a body' is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

B. Feelings

"And how does a monk remain focused on feelings in & of themselves? There is the

case where a monk, when feeling a painful feeling, discerns, ‘I am feeling a painful feeling.’ When feeling a pleasant feeling, he discerns, ‘I am feeling a pleasant feeling.’ When feeling a neither-painful-nor-pleasant feeling, he discerns, ‘I am feeling a neither-painful-nor-pleasant feeling.’

“When feeling a painful feeling of the flesh, he discerns, ‘I am feeling a painful feeling of the flesh.’ When feeling a painful feeling not of the flesh, he discerns, ‘I am feeling a painful feeling not of the flesh.’ When feeling a pleasant feeling of the flesh, he discerns, ‘I am feeling a pleasant feeling of the flesh.’ When feeling a pleasant feeling not of the flesh, he discerns, ‘I am feeling a pleasant feeling not of the flesh.’ When feeling a neither-painful-nor-pleasant feeling of the flesh, he discerns, ‘I am feeling a neither-painful-nor-pleasant feeling of the flesh.’ When feeling a neither-painful-nor-pleasant feeling not of the flesh, he discerns, ‘I am feeling a neither-painful-nor-pleasant feeling not of the flesh.’¹⁰

“In this way he remains focused internally on feelings in & of themselves, or externally on feelings in & of themselves, or both internally & externally on feelings in &

of themselves. Or he remains focused on the phenomenon of origination with regard to feelings, on the phenomenon of passing away with regard to feelings, or on the phenomenon of origination & passing away with regard to feelings. Or his mindfulness that ‘There are feelings’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on feelings in & of themselves.

C. Mind

“And how does a monk remain focused on the mind in & of itself? There is the case where a monk, when the mind has passion, discerns, ‘The mind has passion.’ When the mind is without passion, he discerns, ‘The mind is without passion.’ When the mind has aversion, he discerns, ‘The mind has aversion.’ When the mind is without aversion, he discerns, ‘The mind is without aversion.’ When the mind has delusion, he discerns, ‘The mind has delusion.’ When the mind is without delusion, he discerns, ‘The mind is without delusion.’¹¹

“When the mind is constricted, he discerns, ‘The mind is constricted.’ When the mind is scattered, he discerns, ‘The mind is scattered.’¹² When the mind is enlarged,¹³ he discerns, ‘The mind is enlarged.’ When the mind is not enlarged, he discerns, ‘The mind is not enlarged.’ When the mind is surpassed, he discerns, ‘The mind is surpassed.’ When the mind is unsurpassed, he discerns, ‘The mind is unsurpassed.’ When the mind is concentrated, he discerns, ‘The mind is concentrated.’ When the mind is not concentrated, he discerns, ‘The mind is not concentrated.’ When the mind is released,¹⁴ he discerns, ‘The mind is released.’ When the mind is not released, he discerns, ‘The mind is not released.’

“In this way he remains focused internally on the mind in & of itself, or externally on the mind in & of itself, or both internally & externally on the mind in & of itself. Or he remains focused on the phenomenon of origination with regard to the mind, on the phenomenon of passing away with regard to the mind, or on the phenomenon of origination & passing away with regard to the mind. Or his mindfulness

that ‘There is a mind’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the mind in & of itself.

D. Mental Qualities

“And how does a monk remain focused on mental qualities in & of themselves?

[1] “There is the case where a monk remains focused on mental qualities in & of themselves with reference to the **five hindrances**. And how does a monk remain focused on mental qualities in & of themselves with reference to the five hindrances? There is the case where, there being sensual desire present within, a monk discerns, ‘There is sensual desire present within me.’ Or, there being no sensual desire present within, he discerns, ‘There is no sensual desire present within me.’ He discerns how there is the arising of unarisen sensual desire. And he discerns how there is the abandoning of sensual desire once it has arisen.¹⁵ And he discerns how there is no further appearance in the future of sensual desire that has been abandoned. [The same

formula is repeated for the remaining hindrances: ill will, sloth & drowsiness, restlessness & anxiety, and uncertainty.]

“In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that ‘There are mental qualities’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the five hindrances.

[2] “And further, the monk remains focused on mental qualities in & of themselves with reference to the **five clinging-aggregates**. And how does a monk remain focused on mental qualities in & of themselves with reference to the five

clinging-aggregates? There is the case where a monk [discerns]: ‘Such is form, such its origination, such its disappearance. Such is feeling... Such is perception... Such are fabrications... Such is consciousness, such its origination, such its disappearance.’ [16](#)

“In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that ‘There are mental qualities’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the five clinging-aggregates.

[3] “And further, the monk remains focused on mental qualities in & of themselves with reference to the **sixfold**

internal & external sense media. And how does a monk remain focused on mental qualities in & of themselves with reference to the sixfold internal & external sense media? There is the case where he discerns the eye, he discerns forms, he discerns the fetter that arises dependent on both.¹⁷ He discerns how there is the arising of an unarisen fetter. And he discerns how there is the abandoning of a fetter once it has arisen. And he discerns how there is no further appearance in the future of a fetter that has been abandoned. [The same formula is repeated for the remaining sense media: ear, nose, tongue, body, & intellect.]

“In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that ‘There are mental qualities’ is maintained to

the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the sixfold internal & external sense media.

[4] “And further, the monk remains focused on mental qualities in & of themselves with reference to the **seven factors for awakening**. And how does a monk remain focused on mental qualities in & of themselves with reference to the seven factors for awakening? There is the case where, there being mindfulness as a factor for awakening present within, he discerns, ‘Mindfulness as a factor for awakening is present within me.’ Or, there being no mindfulness as a factor for awakening present within, he discerns, ‘Mindfulness as a factor for awakening is not present within me.’ He discerns how there is the arising of unarisen mindfulness as a factor for awakening. And he discerns how there is the culmination of the development of mindfulness as a factor for awakening once it has arisen.¹⁸ [The same formula is repeated for the remaining factors for

awakening: analysis of qualities, persistence, rapture, calm, concentration, & equanimity.]

“In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that ‘There are mental qualities’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the seven factors for awakening.

[5] “And further, the monk remains focused on mental qualities in & of themselves with reference to the **four noble truths**. And how does a monk remain focused on mental qualities in & of themselves with reference to the four noble truths? There is the case where he discerns,

as it has come to be, that ‘This is stress...This is the origination of stress...This is the cessation of stress...This is the way leading to the cessation of stress.’¹⁹

{[a] “Now what is the noble truth of stress? Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; association with the unbeloved is stressful; separation from the loved is stressful; not getting what is wanted is stressful. In short, the five clinging-aggregates are stressful.

“And what is *birth*? Whatever birth, taking birth, descent, coming-to-be, coming-forth, appearance of aggregates, & acquisition of [sense] spheres of the various beings in this or that group of beings, that is called birth.

“And what is *aging*? Whatever aging, decrepitude, brokenness, graying, wrinkling, decline of life-force, weakening of the faculties of the various beings in this or that group of beings, that is called aging.

“And what is *death*? Whatever deceasing, passing away, breaking up, disappearance, dying, death, completion of time, break up of the aggregates, casting off

of the body, interruption in the life faculty of the various beings in this or that group of beings, that is called death.

“And what is *sorrow*? Whatever sorrow, sorrowing, sadness, inward sorrow, inward sadness of anyone suffering from misfortune, touched by a painful thing, that is called sorrow.

“And what is *lamentation*? Whatever crying, grieving, lamenting, weeping, wailing, lamentation of anyone suffering from misfortune, touched by a painful thing, that is called lamentation.

“And what is *pain*? Whatever is experienced as bodily pain, bodily discomfort, pain or discomfort born of bodily contact, that is called pain.

“And what is *distress*? Whatever is experienced as mental pain, mental discomfort, pain or discomfort born of mental contact, that is called distress.

“And what is *despair*? Whatever despair, despondency, desperation of anyone suffering from misfortune, touched by a painful thing, that is called despair.

“And what is the stress of *association with the unbeloved*? There is the case where undesirable, unpleasing, unattractive sights,

sounds, aromas, flavors, or tactile sensations occur to one; or one has connection, contact, relationship, interaction with those who wish one ill, who wish for one's harm, who wish for one's discomfort, who wish one no security from the yoke. This is called the stress of association with the unbeloved.

“And what is the stress of *separation from the loved*? There is the case where desirable, pleasing, attractive sights, sounds, aromas, flavors, or tactile sensations do not occur to one; or one has no connection, no contact, no relationship, no interaction with those who wish one well, who wish for one's benefit, who wish for one's comfort, who wish one security from the yoke, nor with one's mother, father, brother, sister, friends, companions, or relatives. This is called the stress of separation from the loved.

“And what is the stress of *not getting what is wanted*? In beings subject to birth, the wish arises, ‘O, may we not be subject to birth, and may birth not come to us.’ But this is not to be achieved by wishing. This is the stress of not getting what is wanted. In beings subject to aging... illness... death... sorrow, lamentation, pain, distress, &

despair, the wish arises, ‘O, may we not be subject to aging... illness... death... sorrow, lamentation, pain, distress, & despair, and may aging... illness... death... sorrow, lamentation, pain, distress, & despair not come to us.’ But this is not to be achieved by wishing. This is the stress of not getting what is wanted.

“And what are the *five clinging-aggregates* that, in short, are stressful? The form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrications clinging-aggregate, the consciousness clinging-aggregate: These are called the five clinging-aggregates that, in short, are stressful.

“This is called the noble truth of stress.

[b] “And what is the noble truth of the origination of stress? The craving that makes for further becoming—accompanied by passion & delight, relishing now here & now there—i.e., sensuality-craving, becoming-craving, and non-becoming-craving.

“And where does this craving, when arising, arise? And where, when dwelling, does it dwell? Whatever is endearing & alluring in terms of the world: that is where

this craving, when arising, arises. That is where, when dwelling, it dwells.

“And what is endearing & alluring in terms of the world? The eye is endearing & alluring in terms of the world. That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

“The ear.... The nose.... The tongue.... The body.... The intellect....

“Forms.... Sounds.... Aromas.... Tastes.... Tactile sensations.... Ideas....

“Eye-consciousness.... Ear-consciousness.... Nose-consciousness.... Tongue-consciousness.... Body-consciousness.... Intellect-consciousness....

“Eye-contact.... Ear-contact.... Nose-contact.... Tongue-contact.... Body-contact.... Intellect-contact....

“Feeling born of eye-contact.... Feeling born of ear-contact.... Feeling born of nose-contact.... Feeling born of tongue-contact.... Feeling born of body-contact.... Feeling born of intellect-contact....

“Perception of forms.... Perception of sounds.... Perception of aromas....

Perception of tastes.... Perception of tactile sensations.... Perception of ideas....

“Intention for forms.... Intention for sounds.... Intention for aromas.... Intention for tastes.... Intention for tactile sensations.... Intention for ideas....

“Craving for forms.... Craving for sounds.... Craving for aromas.... Craving for tastes.... Craving for tactile sensations.... Craving for ideas....

“Thought directed at forms.... Thought directed at sounds.... Thought directed at aromas.... Thought directed at tastes.... Thought directed at tactile sensations.... Thought directed at ideas....

“Evaluation of forms.... Evaluation of sounds.... Evaluation of aromas.... Evaluation of tastes.... Evaluation of tactile sensations.... Evaluation of ideas is endearing & alluring in terms of the world. That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

“This is called the noble truth of the origination of stress.

[c] “And what is the noble truth of the cessation of stress? The remainderless

fading & cessation, renunciation,
relinquishment, release, & letting go of that
very craving.

“And where, when being abandoned, is
this craving abandoned? And where, when
ceasing, does it cease? Whatever is
endearing & alluring in terms of the world:
that is where, when being abandoned, this
craving is abandoned. That is where, when
ceasing, it ceases.

“And what is endearing & alluring in
terms of the world? The eye is endearing &
alluring in terms of the world. That is where,
when being abandoned, this craving is
abandoned. That is where, when ceasing, it
ceases.

“The ear.... The nose.... The tongue....
The body.... The intellect....

“Forms.... Sounds.... Aromas....
Tastes.... Tactile sensations.... Ideas....

“Eye-consciousness.... Ear-
consciousness.... Nose-consciousness....
Tongue-consciousness.... Body-
consciousness.... Intellect-consciousness....

“Eye-contact.... Ear-contact.... Nose-
contact.... Tongue-contact.... Body-
contact.... Intellect-contact....

“Feeling born of eye-contact.... Feeling born of ear-contact.... Feeling born of nose-contact.... Feeling born of tongue-contact.... Feeling born of body-contact.... Feeling born of intellect-contact....

“Perception of forms.... Perception of sounds.... Perception of aromas.... Perception of tastes.... Perception of tactile sensations.... Perception of ideas....

“Intention for forms.... Intention for sounds.... Intention for aromas.... Intention for tastes.... Intention for tactile sensations.... Intention for ideas....

“Craving for forms.... Craving for sounds.... Craving for aromas.... Craving for tastes.... Craving for tactile sensations.... Craving for ideas....

“Thought directed at forms.... Thought directed at sounds.... Thought directed at aromas.... Thought directed at tastes.... Thought directed at tactile sensations.... Thought directed at ideas....

“Evaluation of forms.... Evaluation of sounds.... Evaluation of aromas.... Evaluation of tastes.... Evaluation of tactile sensations.... Evaluation of ideas is endearing & alluring in terms of the world.

That is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

“This is called the noble truth of the cessation of stress.

[d] “And what is the noble truth of the path of practice leading to the cessation of stress? Just this very noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

“And what is right view? Knowledge with reference to stress, knowledge with reference to the origination of stress, knowledge with reference to the cessation of stress, knowledge with reference to the way of practice leading to the cessation of stress: This is called right view.

And what is right resolve? Resolve for renunciation, resolve for freedom from ill will, resolve for harmlessness: This is called right resolve.

“And what is right speech? Abstaining from lying, from divisive speech, from abusive speech, & from idle chatter: This is called right speech.

“And what is right action? Abstaining from taking life, from stealing, & from sexual misconduct: This is called right action.

“And what is right livelihood? There is the case where a disciple of the noble ones, having abandoned dishonest livelihood, keeps his life going with right livelihood. This is called right livelihood.

“And what is right effort? There is the case where a monk generates desire, endeavors, arouses persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen... for the sake of the abandoning of evil, unskillful qualities that have arisen... for the sake of the arising of skillful qualities that have not yet arisen... (and) for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen. This is called right effort.

“And what is right mindfulness? There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings in & of themselves... the mind

in & of itself... mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. This is called right mindfulness.

“And what is right concentration? There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first *jhāna*: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second *jhāna*: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third *jhāna*, of which the noble ones declare, ‘Equanimous & mindful, he has a pleasant abiding.’ With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth *jhāna*: purity of equanimity & mindfulness, neither pleasure nor pain. This is called right concentration.

“This is called the noble truth of the path of practice leading to the cessation of stress.

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“In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that ‘There are mental qualities’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the four noble truths.

E. Conclusion

“Now, if anyone would develop these four establishings of mindfulness in this way

for seven years, one of two fruits can be expected for him: either gnosis right here & now, or—if there be any remnant of clinging-sustenance—non-return.

“Let alone seven years. If anyone would develop these four establishing of mindfulness in this way for six years... five... four... three... two years... one year... seven months... six months... five... four... three... two months... one month... half a month, one of two fruits can be expected for him: either gnosis right here & now, or—if there be any remnant of clinging-sustenance—non-return.

“Let alone half a month. If anyone would develop these four establishing of mindfulness in this way for seven days, one of two fruits can be expected for him: either gnosis right here & now, or—if there be any remnant of clinging-sustenance—non-return.

“This is the direct path for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of unbinding—in other words, the four

establishings of mindfulness.’ Thus was it said, and in reference to this was it said.”

That is what the Blessed One said.
Gratified, the monks delighted in the
Blessed One’s words.

*The Great Establishing of
Mindfulness Discourse
Mahā Satipaṭṭhāna
Sutta (DN 22)*

I have heard that on one occasion the Blessed One was staying among the Kurus. Now there is a town of the Kurus called Kammāsadhamma. There the Blessed One addressed the monks, “Monks.”

“Lord,” the monks responded to him.

The Blessed One said: “This is the direct path¹ for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of unbinding—in other words, the four establishing of mindfulness. Which four?

“There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings... mind... mental qualities in & of themselves—ardent,² alert,³ & mindful⁴—subduing greed & distress with reference to the world.⁵

A. Body

“And how does a monk remain focused on the body in & of itself?

[1] “There is the case where a monk—having gone to the wilderness, to the shade of a tree, or to an empty building—sits down folding his legs crosswise, holding his body erect and establishing mindfulness to the fore.⁶ Always mindful, he breathes in; mindful he breathes out.

“Breathing in long, he discerns, ‘I am breathing in long’; or breathing out long, he discerns, ‘I am breathing out long.’ Or breathing in short, he discerns, ‘I am breathing in short’; or breathing out short, he discerns, ‘I am breathing out short.’ He trains himself, ‘I will breathe in sensitive to the entire body’;⁷ he trains himself, ‘I will breathe out sensitive to the entire body.’ He trains himself, ‘I will breathe in calming bodily fabrication’;⁸ he trains himself, ‘I will breathe out calming bodily fabrication.’ Just as a dexterous turner or his apprentice, when making a long turn, discerns, ‘I am making a long turn,’ or when making a short turn discerns, ‘I am making a short turn’; in the same way the monk, when breathing in long,

discerns, ‘I am breathing in long’; or breathing out long, he discerns, ‘I am breathing out long.’ ... He trains himself, ‘I will breathe in calming bodily fabrication’; he trains himself, ‘I will breathe out calming bodily fabrication.’

“In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that ‘There is a body’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[2] “And further, when walking, the monk discerns, ‘I am walking.’ When standing, he discerns, ‘I am standing.’ When sitting, he discerns, ‘I am sitting.’ When lying down, he discerns, ‘I am lying down.’

Or however his body is disposed, that is how he discerns it.

“In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that ‘There is a body’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[3] “And further, when going forward & returning, he makes himself fully alert; when looking toward & looking away... when flexing & extending his limbs... when carrying his outer cloak, his upper robe, & his bowl... when eating, drinking, chewing, & savoring... when urinating & defecating... when walking, standing, sitting, falling asleep, waking up, talking, &

remaining silent, he makes himself fully alert.

“In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that ‘There is a body’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[4] “And further... just as if a sack with openings at both ends were full of various kinds of grain—wheat, rice, mung beans, kidney beans, sesame seeds, husked rice—and a man with good eyesight, pouring it out, were to reflect, ‘This is wheat. This is rice. These are mung beans. These are kidney beans. These are sesame seeds. This is husked rice,’ in the same way, the monk reflects on this very body from the soles of

the feet on up, from the crown of the head on down, surrounded by skin and full of various kinds of unclean things: ‘In this body there are head hairs, body hairs, nails, teeth, skin, flesh, tendons, bones, bone marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestines, small intestines, gorge, feces, bile, phlegm, pus, blood, sweat, fat, tears, skin-oil, saliva, mucus, fluid in the joints, urine.’

“In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that ‘There is a body’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[5] “And further... just as a dexterous butcher or his apprentice, having killed a

cow, would sit at a crossroads cutting it up into pieces, the monk reflects on this very body—however it stands, however it is disposed—in terms of properties: ‘In this body there is the earth property, the liquid property, the fire property, & the wind property.’²

“In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that ‘There is a body’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

[6] “And further, as if he were to see a corpse cast away in a charnel ground—one day, two days, three days dead—bloated, livid, & festering, he applies it to this very

body, ‘This body, too: Such is its nature, such is its future, such its unavoidable fate.’

“In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that ‘There is a body’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the body in & of itself.

“Or again, as if he were to see a corpse cast away in a charnel ground, being chewed by crows, being chewed by vultures, being chewed by hawks, being chewed by dogs, being chewed by hyenas, being chewed by various other creatures... a skeleton smeared with flesh & blood, connected with tendons... a fleshless skeleton smeared with blood, connected with tendons... a skeleton without flesh or blood, connected with

tendons... bones detached from their tendons, scattered in all directions—here a hand bone, there a foot bone, here a shin bone, there a thigh bone, here a hip bone, there a back bone, here a rib, there a chest bone, here a shoulder bone, there a neck bone, here a jaw bone, there a tooth, here a skull... the bones whitened, somewhat like the color of shells... the bones piled up, more than a year old... the bones decomposed into a powder: He applies it to this very body, ‘This body, too: Such is its nature, such is its future, such its unavoidable fate.’

“In this way he remains focused internally on the body in & of itself, or externally on the body in & of itself, or both internally & externally on the body in & of itself. Or he remains focused on the phenomenon of origination with regard to the body, on the phenomenon of passing away with regard to the body, or on the phenomenon of origination & passing away with regard to the body. Or his mindfulness that ‘There is a body’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is

how a monk remains focused on the body in & of itself.

B. Feelings

“And how does a monk remain focused on feelings in & of themselves? There is the case where a monk, when feeling a painful feeling, discerns, ‘I am feeling a painful feeling.’ When feeling a pleasant feeling, he discerns, ‘I am feeling a pleasant feeling.’ When feeling a neither-painful-nor-pleasant feeling, he discerns, ‘I am feeling a neither-painful-nor-pleasant feeling.’

“When feeling a painful feeling of the flesh, he discerns, ‘I am feeling a painful feeling of the flesh.’ When feeling a painful feeling not of the flesh, he discerns, ‘I am feeling a painful feeling not of the flesh.’ When feeling a pleasant feeling of the flesh, he discerns, ‘I am feeling a pleasant feeling of the flesh.’ When feeling a pleasant feeling not of the flesh, he discerns, ‘I am feeling a pleasant feeling not of the flesh.’ When feeling a neither-painful-nor-pleasant feeling of the flesh, he discerns, ‘I am feeling a neither-painful-nor-pleasant feeling of the flesh.’ When feeling a neither-painful-nor-pleasant feeling not of the flesh, he discerns,

‘I am feeling a neither-painful-nor-pleasant feeling not of the flesh.’¹⁰

“In this way he remains focused internally on feelings in & of themselves, or externally on feelings in & of themselves, or both internally & externally on feelings in & of themselves. Or he remains focused on the phenomenon of origination with regard to feelings, on the phenomenon of passing away with regard to feelings, or on the phenomenon of origination & passing away with regard to feelings. Or his mindfulness that ‘There are feelings’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on feelings in & of themselves.

C. Mind

“And how does a monk remain focused on the mind in & of itself? There is the case where a monk, when the mind has passion, discerns, ‘The mind has passion.’ When the mind is without passion, he discerns, ‘The mind is without passion.’ When the mind has aversion, he discerns, ‘The mind has aversion.’ When the mind is without

aversion, he discerns, ‘The mind is without aversion.’ When the mind has delusion, he discerns, ‘The mind has delusion.’ When the mind is without delusion, he discerns, ‘The mind is without delusion.’ ¹¹

“When the mind is constricted, he discerns, ‘The mind is constricted.’ When the mind is scattered, he discerns, ‘The mind is scattered.’ ¹² When the mind is enlarged, ¹³ he discerns, ‘The mind is enlarged.’ When the mind is not enlarged, he discerns, ‘The mind is not enlarged.’ When the mind is surpassed, he discerns, ‘The mind is surpassed.’ When the mind is unsurpassed, he discerns, ‘The mind is unsurpassed.’ When the mind is concentrated, he discerns, ‘The mind is concentrated.’ When the mind is not concentrated, he discerns, ‘The mind is not concentrated.’ When the mind is released, ¹⁴ he discerns, ‘The mind is released.’ When the mind is not released, he discerns, ‘The mind is not released.’

“In this way he remains focused internally on the mind in & of itself, or externally on the mind in & of itself, or both internally & externally on the mind in & of itself. Or he remains focused on the

phenomenon of origination with regard to the mind, on the phenomenon of passing away with regard to the mind, or on the phenomenon of origination & passing away with regard to the mind. Or his mindfulness that ‘There is a mind’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on the mind in & of itself.

D. Mental Qualities

“And how does a monk remain focused on mental qualities in & of themselves?

[1] “There is the case where a monk remains focused on mental qualities in & of themselves with reference to the **five hindrances**. And how does a monk remain focused on mental qualities in & of themselves with reference to the five hindrances? There is the case where, there being sensual desire present within, a monk discerns, ‘There is sensual desire present within me.’ Or, there being no sensual desire present within, he discerns, ‘There is no sensual desire present within me.’ He discerns how there is the arising of unarisen

sensual desire. And he discerns how there is the abandoning of sensual desire once it has arisen.¹⁵ And he discerns how there is no further appearance in the future of sensual desire that has been abandoned. [The same formula is repeated for the remaining hindrances: ill will, sloth & drowsiness, restlessness & anxiety, and uncertainty.]

“In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that ‘There are mental qualities’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the five hindrances.

[2] “And further, the monk remains focused on mental qualities in & of themselves with reference to the **five clinging-aggregates**. And how does a monk remain focused on mental qualities in & of themselves with reference to the five clinging-aggregates? There is the case where a monk [discerns]: ‘Such is form, such its origination, such its disappearance. Such is feeling... Such is perception... Such are fabrications... Such is consciousness, such its origination, such its disappearance.’ ¹⁶

“In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that ‘There are mental qualities’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This

is how a monk remains focused on mental qualities in & of themselves with reference to the five clinging-aggregates.

[3] “And further, the monk remains focused on mental qualities in & of themselves with reference to the **sixfold internal & external sense media**. And how does a monk remain focused on mental qualities in & of themselves with reference to the sixfold internal & external sense media? There is the case where he discerns the eye, he discerns forms, he discerns the fetter that arises dependent on both.¹⁷ He discerns how there is the arising of an unarisen fetter. And he discerns how there is the abandoning of a fetter once it has arisen. And he discerns how there is no further appearance in the future of a fetter that has been abandoned. [The same formula is repeated for the remaining sense media: ear, nose, tongue, body, & intellect.]

“In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to

mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that ‘There are mental qualities’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the sixfold internal & external sense media.

[4] “And further, the monk remains focused on mental qualities in & of themselves with reference to the **seven factors for awakening**. And how does a monk remain focused on mental qualities in & of themselves with reference to the seven factors for awakening? There is the case where, there being mindfulness as a factor for awakening present within, he discerns, ‘Mindfulness as a factor for awakening is present within me.’ Or, there being no mindfulness as a factor for awakening present within, he discerns, ‘Mindfulness as a factor for awakening is not present within me.’ He discerns how there is the arising of

un arisen mindfulness as a factor for awakening. And he discerns how there is the culmination of the development of mindfulness as a factor for awakening once it has arisen.¹⁸ [The same formula is repeated for the remaining factors for awakening: analysis of qualities, persistence, rapture, calm, concentration, & equanimity.]

“In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that ‘There are mental qualities’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental qualities in & of themselves with reference to the seven factors for awakening.

[5] “And further, the monk remains focused on mental qualities in & of themselves with reference to the **four noble truths**. And how does a monk remain focused on mental qualities in & of themselves with reference to the four noble truths? There is the case where he discerns, as it has come to be, that ‘This is stress...This is the origination of stress...This is the cessation of stress...This is the way leading to the cessation of stress.’¹⁹

[a] “Now what is the noble truth of stress? Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; association with the unbeloved is stressful; separation from the loved is stressful; not getting what is wanted is stressful. In short, the five clinging-aggregates are stressful.

“And what is *birth*? Whatever birth, taking birth, descent, coming-to-be, coming-forth, appearance of aggregates, & acquisition of [sense] spheres of the various beings in this or that group of beings, that is called birth.

“And what is *aging*? Whatever aging, decrepitude, brokenness, graying, wrinkling,

decline of life-force, weakening of the faculties of the various beings in this or that group of beings, that is called aging.

“And what is *death*? Whatever deceasing, passing away, breaking up, disappearance, dying, death, completion of time, break up of the aggregates, casting off of the body, interruption in the life faculty of the various beings in this or that group of beings, that is called death.

“And what is *sorrow*? Whatever sorrow, sorrowing, sadness, inward sorrow, inward sadness of anyone suffering from misfortune, touched by a painful thing, that is called sorrow.

“And what is *lamentation*? Whatever crying, grieving, lamenting, weeping, wailing, lamentation of anyone suffering from misfortune, touched by a painful thing, that is called lamentation.

“And what is *pain*? Whatever is experienced as bodily pain, bodily discomfort, pain or discomfort born of bodily contact, that is called pain.

“And what is *distress*? Whatever is experienced as mental pain, mental discomfort, pain or discomfort born of mental contact, that is called distress.

“And what is *despair*? Whatever despair, despondency, desperation of anyone suffering from misfortune, touched by a painful thing, that is called despair.

“And what is the stress of *association with the unbeloved*? There is the case where undesirable, unpleasing, unattractive sights, sounds, aromas, flavors, or tactile sensations occur to one; or one has connection, contact, relationship, interaction with those who wish one ill, who wish for one’s harm, who wish for one’s discomfort, who wish one no security from the yoke. This is called the stress of association with the unbeloved.

“And what is the stress of *separation from the loved*? There is the case where desirable, pleasing, attractive sights, sounds, aromas, flavors, or tactile sensations do not occur to one; or one has no connection, no contact, no relationship, no interaction with those who wish one well, who wish for one’s benefit, who wish for one’s comfort, who wish one security from the yoke, nor with one’s mother, father, brother, sister, friends, companions, or relatives. This is called the stress of separation from the loved.

“And what is the stress of *not getting what is wanted*? In beings subject to birth, the wish arises, ‘O, may we not be subject to birth, and may birth not come to us.’ But this is not to be achieved by wishing. This is the stress of not getting what is wanted. In beings subject to aging... illness... death... sorrow, lamentation, pain, distress, & despair, the wish arises, ‘O, may we not be subject to aging... illness... death... sorrow, lamentation, pain, distress, & despair, and may aging... illness... death... sorrow, lamentation, pain, distress, & despair not come to us.’ But this is not to be achieved by wishing. This is the stress of not getting what is wanted.

“And what are the *five clinging-aggregates* that, in short, are stressful? The form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrications clinging-aggregate, the consciousness clinging-aggregate: These are called the five clinging-aggregates that, in short, are stressful.

“This is called the noble truth of stress.

[b] “And what is the noble truth of the origination of stress? The craving that makes

for further becoming—accompanied by passion & delight, relishing now here & now there—i.e., sensuality-craving, becoming-craving, and non-becoming-craving.

“And where does this craving, when arising, arise? And where, when dwelling, does it dwell? Whatever is endearing & alluring in terms of the world: that is where this craving, when arising, arises. That is where, when dwelling, it dwells.

“And what is endearing & alluring in terms of the world? The eye is endearing & alluring in terms of the world. That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

“The ear.... The nose.... The tongue....
The body.... The intellect....

“Forms.... Sounds.... Aromas....
Flavors.... Tactile sensations.... Ideas....

“Eye-consciousness.... Ear-consciousness.... Nose-consciousness....
Tongue-consciousness.... Body-consciousness.... Intellect-consciousness....

“Eye-contact.... Ear-contact.... Nose-contact.... Tongue-contact.... Body-contact.... Intellect-contact....

“Feeling born of eye-contact.... Feeling born of ear-contact.... Feeling born of nose-contact.... Feeling born of tongue-contact.... Feeling born of body-contact.... Feeling born of intellect-contact....

“Perception of forms.... Perception of sounds.... Perception of aromas.... Perception of flavors.... Perception of tactile sensations.... Perception of ideas....

“Intention for forms.... Intention for sounds.... Intention for aromas.... Intention for flavors.... Intention for tactile sensations.... Intention for ideas....

“Craving for forms.... Craving for sounds.... Craving for aromas.... Craving for flavors.... Craving for tactile sensations.... Craving for ideas....

“Thought directed at forms.... Thought directed at sounds.... Thought directed at aromas.... Thought directed at flavors.... Thought directed at tactile sensations.... Thought directed at ideas....

“Evaluation of forms.... Evaluation of sounds.... Evaluation of aromas.... Evaluation of flavors.... Evaluation of tactile sensations.... Evaluation of ideas is endearing & alluring in terms of the world.

That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

“This is called the noble truth of the origination of stress.

[c] “And what is the noble truth of the cessation of stress? The remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.

“And where, when being abandoned, is this craving abandoned? And where, when ceasing, does it cease? Whatever is endearing & alluring in terms of the world: that is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

“And what is endearing & alluring in terms of the world? The eye is endearing & alluring in terms of the world. That is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

“The ear.... The nose.... The tongue.... The body.... The intellect....

“Forms.... Sounds.... Aromas.... Flavors.... Tactile sensations.... Ideas....

“Eye-consciousness.... Ear-consciousness.... Nose-consciousness.... Tongue-consciousness.... Body-consciousness.... Intellect-consciousness....

“Eye-contact.... Ear-contact.... Nose-contact.... Tongue-contact.... Body-contact.... Intellect-contact....

“Feeling born of eye-contact.... Feeling born of ear-contact.... Feeling born of nose-contact.... Feeling born of tongue-contact.... Feeling born of body-contact.... Feeling born of intellect-contact....

“Perception of forms.... Perception of sounds.... Perception of aromas.... Perception of flavors.... Perception of tactile sensations.... Perception of ideas....

“Intention for forms.... Intention for sounds.... Intention for aromas.... Intention for flavors.... Intention for tactile sensations.... Intention for ideas....

“Craving for forms.... Craving for sounds.... Craving for aromas.... Craving for flavors.... Craving for tactile sensations.... Craving for ideas....

“Thought directed at forms.... Thought directed at sounds.... Thought directed at aromas.... Thought directed at flavors....

Thought directed at tactile sensations....
Thought directed at ideas....

“Evaluation of forms.... Evaluation of sounds.... Evaluation of aromas.... Evaluation of flavors.... Evaluation of tactile sensations.... Evaluation of ideas is endearing & alluring in terms of the world. That is where, when being abandoned, this craving is abandoned. That is where, when ceasing, it ceases.

“This is called the noble truth of the cessation of stress.

[d] “And what is the noble truth of the path of practice leading to the cessation of stress? Just this very noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

“And what is right view? Knowledge with reference to stress, knowledge with reference to the origination of stress, knowledge with reference to the cessation of stress, knowledge with reference to the way of practice leading to the cessation of stress: This is called right view.

And what is right resolve? Resolve for renunciation, resolve for freedom from ill

will, resolve for harmlessness: This is called right resolve.

“And what is right speech? Abstaining from lying, from divisive speech, from abusive speech, & from idle chatter: This is called right speech.

“And what is right action? Abstaining from taking life, from stealing, & from sexual misconduct: This is called right action.

“And what is right livelihood? There is the case where a disciple of the noble ones, having abandoned dishonest livelihood, keeps his life going with right livelihood. This is called right livelihood.

“And what is right effort? There is the case where a monk generates desire, endeavors, arouses persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen... for the sake of the abandoning of evil, unskillful qualities that have arisen... for the sake of the arising of skillful qualities that have not yet arisen... (and) for the maintenance, non-confusion, increase, plenitude, development, &

culmination of skillful qualities that have arisen. This is called right effort.

“And what is right mindfulness? There is the case where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings in & of themselves... the mind in & of itself... mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. This is called right mindfulness.

“And what is right concentration? There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, ‘Equanimous &

mindful, he has a pleasant abiding.’ With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is called right concentration.

“This is called the noble truth of the path of practice leading to the cessation of stress.

“In this way he remains focused internally on mental qualities in & of themselves, or externally on mental qualities in & of themselves, or both internally & externally on mental qualities in & of themselves. Or he remains focused on the phenomenon of origination with regard to mental qualities, on the phenomenon of passing away with regard to mental qualities, or on the phenomenon of origination & passing away with regard to mental qualities. Or his mindfulness that ‘There are mental qualities’ is maintained to the extent of knowledge & remembrance. And he remains independent, unsustained by [not clinging to] anything in the world. This is how a monk remains focused on mental

qualities in & of themselves with reference to the four noble truths.

E. Conclusion

“Now, if anyone would develop these four establishing of mindfulness in this way for seven years, one of two fruits can be expected for him: either gnosis right here & now, or—if there be any remnant of clinging-sustenance—non-return.

“Let alone seven years. If anyone would develop these four establishing of mindfulness in this way for six years... five... four... three... two years... one year... seven months... six months... five... four... three... two months... one month... half a month, one of two fruits can be expected for him: either gnosis right here & now, or—if there be any remnant of clinging-sustenance—non-return.

“Let alone half a month. If anyone would develop these four establishing of mindfulness in this way for seven days, one of two fruits can be expected for him: either gnosis right here & now, or—if there be any remnant of clinging-sustenance—non-return.

““This is the direct path for the purification of beings, for the overcoming of sorrow & lamentation, for the disappearance of pain & distress, for the attainment of the right method, & for the realization of unbinding—in other words, the four establishings of mindfulness.’ Thus was it said, and in reference to this was it said.”

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One’s words.

Note: **T**he word “parimukham” is translated above as “to the fore.” A more detailed analysis of the Pali word, as per the Abhidharma text is,

The Vibhaṅga of the Abhidhamma Piṭaka:

"Ayaṃ sati upaṭṭhitā hoti supaṭṭhitā

"This awareness is set up, well set up,

nāsik-agge vā mukhanimitte vā.

*at the tip of the nose, or with the mouth as an
object.*

Tena vuccati: ‘parimukhaṃ satim
upaṭṭhapetvā’ ti".

*This is called: 'setting up the awareness
parimukhaṃ."*

